M2195
Saturday, January 6, 1973
Westtown
Group IV
and
Sunday, January 7, 1973
Barn
Lunch

Saturday, Group IV

Mr. Nyland: Well, I hope it's not too cold. I don't know what you will do when you do get too cold. You can get up, of course, and walk around a little bit.

Sometimes I have a feeling that—or rather a wish—that I could cut myself up in several parts. Because since I came back from the hospital there has been a little bit of a demand on seeing me and talking. And of course I cannot blame you for it and it probably is also in the nature of it—it is a logical thing—but I cannot attend to so many things and there is sometimes a little bit too much of an influx. So I would ask you to ... to remember that, that even if I sometimes, in my willingness, try to say I will see you and then maybe I sometimes say I will see you 'soon,' don't take that too literally. I do my best. Whatever I can do we'll do, of course, and I hope I won't forget, and particularly I hope I won't forget my obligations.

Because I think it's in the nature of this kind of Work, that when people start with Work that they come to certain questions. Because quite definitely there is a certain change that takes place in any person who Works on himself; it is something that, without you knowing, takes place. Even if you are making attempts which are not entirely right, it is like opening up a new field which is not sufficiently plowed as yet and gradually, by continuing to want to Work and to want to find out and to be sincere in that kind of a wish, you will discover gradually what is really necessary—unless you are, from the beginning, on the wrong kind of a road.

It is so important that you understand that it is necessary to adhere to fundamentals. And I find that often with the different people who are answering tapes, that they cannot and ... should

not become wishy-washy in explaining Work. It has to be made very clear that Work is so definite; because we talk about an Objective level one wishes to reach and it cannot be ... simply be assumed that when you are in a subjective world, that not only that it is not easy but that something quite definite has to be done in order to reach there. Because you will not get there just by wishing for it, and therefore this concept of 'I' has to be understood and very clearly defined, what is the real meaning of it. It is not something that by wishing—and even wishing fervently—will come. We use the word 'Awareness' to distinguish the mental facility which is then engaged from ordinary mental activities in the form of thinking and associations, and unless it is understood that that kind of mental activity, when we talk about Work—and this time in the sense of trying to explain what takes place in one's intellect—that then this whole idea of thought has to stop for that particular part of the brain which we now want to engage and wish to have it make, or at least make room, for the possibility of something else existing which then can start to function in a new way and a different way, in a certain way on a level which is not connected with the level below, than only by means of a step or sometimes one says as a 'ladder' leading up from one level to another.

That, I think, is very necessary to understand that: that when you do talk about the wish to Work, that then the next requirement is an attempt. And that we call 'Work on oneself,' and it consists in that moment in which one says I would 'like' to Work, that then something takes place in you trying to create something. It is a very definite making of something that does not exist, or a functioning of a part of the mind which is not at all equipped to function in that way, although there may be machinery for that kind in the mind. And therefore I would like to make quite sure that it is understood what is really Work, not only in that sense but also in two other directions which I would like to elucidate and like to talk about.

The real reason one wants to Work on oneself is to get out of the state of subjectivity. We say it differently sometimes: that what we wish is to grow up and to develop certain possibilities which, at the present time, are potential and which, in accordance with the laws of Nature and that what takes place on this Earth, are not developed and that Man, as a result of that, remains in an unconscious state. The reason why he may sometimes hope for the possibility of a Conscious and a Conscientious state, is probably very difficult to determine why it happens and why it happens with some people and not with others. But in order to eliminate any kind of a philosophy about it, we always start with the assumption that this kind of a form of approach is

purely pragmatic and is based on the particular state of a certain person who becomes interested in Work for certain reasons, without defining them, hoping then that in gradually when one wants to Work in accordance with definite prescriptions, that then the wisdom of the origin of such a desire will be made clear. And one should not try to philosophize too much, or wiseacre all over the place, before you have actually become acquainted with Work.

Now, Work is really a threefold attempt. We know that of course that there are three centers ... that we define three centers as different units which are functioning together in certain ways within one's personality. They are connected, and in ordinary life sometimes too much connected so that every once in a while when one center is functioning the other two will come in, not for the sake of helping but mostly for the sake of disturbing without really being conscious of that in that sense—conscious—that they know that they would disturb. Because the totality of a personality is sometimes accentuated in one or another or the third center, and then allowing any one of the other two centers which are not primarily functioning to come in and one gets used to it, one doesn't see it as a disturbance anymore. And at the same time, the amount of energy that is lost because of such ... I call it an 'interference,' it simply means that then when I am busy with one center accentuated in my ordinary forms of behavior, it is not necessary many times that any one of the other centers come in and try to help me or object to it, and that the center by itself could actually function without the assistance—or the 'non' assistance—of such other two centers.

The state in which one really rests is in physical sleep, and it is at that particular ... during that period that the three centers start to function separately—although, of course, at a very low level since sleep does not require very much activity on the part of any one of the centers, and the personality itself is at rest. But it is noticeable that when one wakes up refreshed, that the three centers are then not connected, and for that reason we say many times it is the 'best time,' when one wants to Work, that one then tries because naturally then there is no interference with one center of the other.

But the approach, as far as Work is concerned, has to do with the three centers as a whole, and can be divided into three different aspects of Work. In one there is the aspect of intellectual center which is then emphasized, in the second there is an emotional center which then comes to the foreground, and in the third direction there is the physical center. And I would like to explain that more in detail.

We are familiar with 'ABC,' as we call it. It is a concept that can be understood by the unconscious mind. It does not mean that the unconscious mind, even in the understanding of this kind of Work, in that way can function, because it is very definitely indicated that when the mind wants to function that way, the prescription requires that the mind is different from what it is in an unconscious state. But it can comprehend what is really required, and then the method of Work is simply understood by the mind and then applied in a certain I call it 'prescription,' a behavior form of a certain kind which is the way which will lead to a further understanding in the mind itself and the presence of that what then can start to develop as a place where this 'I' could operate from, that then the function of the mind gradually changes from a thinking process to a process of Awareness.

It simply means that that what I wish to understand with my mind, now, regarding Work, has to do first with the beginning of Work as it always will have to begin, which is a wanting to do something about oneself for the furtherance of growth or, as I said, for an actualization of the 'potentialities' which are in each personality and sometimes can come to the foreground for some and not for others, and sometimes can come only to the foreground at a certain time for some people, and sometimes can come to the foreground for persons who, at the present time, are not interested in that but, because of certain experiences certain things can happen to them and then they will be looking for a possibility of escape. And when ... and particularly when they see their bondage as represented by their unconsciousness, every once in a while there is a realization that that kind of a state of Being for themselves is not becoming for a Man as he should be; or then when he wishes to become that kind of a Man, one has to start to explain what is really meant by that kind of an aim.

The aim for a Man to become what he is not now and what is then now being explained in an intellectual way, is called a 'realization' of the wish to have three centers developed to their full capacity, having in mind that then in that kind of a three-foldness there might be a possibility of unity for a Man really to become totally One in accordance with a real Law of Triamonia which is in the universe. And that each center, in its own function in relation then with the others, can only become fused with the other two when the development of that center has been accomplished up to the point of their own 'Si-Do' if the development is represented by an Octave

So the fundamental law is always the Law of Three. But the law of noumena, which we

are familiar with when we think about it, is not the law which takes place when there is development. That is still the Law of Seven. That is still the law of the phenomenal world, and therefore we use the Octave for that particular interpretation of understanding it better.

Intellectually, it means that I have this wish which, in all Work, is fundamental and with which each person wishing to have anything to do with Work should start. That requires, to some extent, a preparation because one is not, just busy in ordinary life, all of a sudden having a wish and then having an expectation that you can Work.

Each of the three methods that I would like to explain is preceded by a little period of real preparation for this kind of Work. Because this kind of Work is not just anybody's sandwich. It is something that belongs to a different kind of world and a different kind of direction, and quite definitely is not subjective. The purpose and the aim for a Man is to become a Man in the real sense of the word even if he will continue to live on this Earth, but with an ultimate aim that he prepares, during this time on Earth, for the possibility of a continuation of his life in different spheres or on different levels, hoping that gradually he will understand the meaning of his own life, even if he starts out by being on Earth and unconscious. And to whatever extent it may be that this state of unconsciousness exists maybe on the Earth only and not on other planets or on other heavenly bodies, it doesn't matter very much that we know that maybe in some other places of the Cosmos there are different forms of life existing even at the present time, because it doesn't help us any.

We have to 'constate'—and that is the word Gurdjieff would use—constate the fact that we are living on this Earth, and that because of that we have difficulties of loosening up the bondage from this Earth. Intellectually it means that I want an 'I'; and one has to be clear about that when one says I wish to 'Work,' then immediately it must be that 'I' has to be made, and we call it 'creation.' Sometimes we say it is a work of art on which I wish to work by using myself as a medium for the accomplishment of that kind of a task.

The creation of 'I' is a symbol. It indicates that I wish to imagine that something could exist already in a perfect way and, if possible, 100% pure and really being Objective in its own nature. And the wish to create that, even if it is the condition of 'as-if' or imaginary, is only to give me a certain means towards which I want to strive and then, by means of that kind of an attempt of striving, that I believe that if 'I' could exist that then it could have an influence on me and, as a result of that kind of influence, that that what I am now unconsciously could become

Conscious, in that kind of an attempt changing the different relationships also within my own personality in such a way that each one of the centers could reach its own perfection in the full growing and fulfilling of its own Octave.

We know how necessary it is to understand first that this 'I' should function Objectively regarding oneself, and that the attributes—or the necessity or the requirements for this 'I' of how to function—have to be described as Objectivity. So, that what I say now as the necessity of Impartiality to be introduced in the process of Observation, is something that we do not know anything about in our ordinary, unconscious world. It does not exist on this Earth in any form of Nature. And when we touch upon the necessity of the understanding of a moment, we talk about something that our mind at the present time is incapable even of understanding; it cannot even function that way, and therefore we have no experience of it. It is a freedom from associations. It is also a freedom from memory. It is a freedom from expectation of something happening in the future. It is the real description of the existence of when time stands still, that then a moment of that kind of entity enters into me, giving for me a realization of my own existence without any bondage whatsoever. It means that when I wish this 'I' to function, nothing of my mind should interfere with that process, and nothing of my feeling should interfere. Those are the two difficulties that have to be understood first and to be overcome because, unless one continues to explain the function of 'I' in the sense of its own three-foldment, it is no use Working. It does not mean that one can do it immediately. A long time is necessary even to come to the real understanding of what is Work on oneself, and that sometimes many months and years may go by before you have a clear idea of what is the meaning of this Objective faculty. At the same time, there is no use trying to Work, in the sense now that sometimes it is explained, unless all three requirements are fulfilled and are mentioned in any explanation of this kind of approach.

I don't want to go too far in detail about that kind of description because we have talked about it hundreds of times, but several times it is forgotten and not even the wish is connected with the creation of something that will enable a person to get up one step higher—from where, then, the possibilities of Impartiality and Simultaneity are possible for him. So we leave alone this intellectual development. It will lead to the possibility of a further understanding and gradually, by the introduction of that what becomes an object for Observation, one takes in the physical body, and continuation of the wish to Work will ultimately help to develop one's feeling.

But, all of that belongs to one direction only: as accentuating that what is intellectual for an understanding of clarity of what is the principle of Work, and how to describe Work on oneself in a terminology which everybody could understand. Again, it does not mean that people will understand it. Because some are not acquainted with the functions of the mind. They know, of course, that they do think and use the mind, but their attitude towards life is quite different, and the accent for many people is on their feeling and their emotions, and then to introduce 'ABC' to such people is almost abracadabra. They do not understand it, because they cannot. It is not that they don't have the wish for that. They really are quite honest in wanting to understand it, but for them any kind of an intellectual description becomes too often too theoretical.

For that reason, I would say there is a certain method which has to do with the accent being placed on this second center—the center of feeling and the center of emotional conditions. It has to do with something within oneself which becomes susceptible to the acceptance of that what is higher than he is, at the same time that what is higher than he is, is something of his imagination and which is not to be described but it is only to be felt. And dependent on the highest form that he could imagine, on that will depend if his feeling will include what we call 'emotional' states: admitting the existence of life not only in himself but in other people, the rest of Mankind, and even going further than that, the existence of life in different levels of this universe and culminating in the idea of an absolute existence of His Endlessness.

When one wishes to Work on oneself in that direction, it is absolutely necessary that one is very clear about oneself wanting to Work—I would say almost more than when one is interested intellectually. Because in this emotional state one does not wish to use words at all, and that what are concepts have to be understood by means of feeling. The more the feeling can be deepened and the more there can be introduced concepts which are not of oneself as far as life is concerned but a totality of all life existing of which then oneself is a part, requires a preparation of yielding to that kind of a concept in which one then becomes less and less of importance in relation to the totality of all life. This culminates in the desire that sometimes one says, "I wished that something of a higher nature was present with me," but it also means that at the same time I would take on a responsibility of being worthy to be in the presence of that higher form of Being. And particularly when one wants to say, "I wished that God could come in order to tell me what to do," that this requires on the part of myself the exclusion of my own feeling and putting in its place, if I could, any kind of an emotional attitude that I should have, and the

resultant should be for myself to become more and more humble within myself.

Ultimately, this kind of method must lead to the acceptance of oneself as if one is nothing. The totality of wanting to efface oneself in the presence of that what is higher, requires an emotional attitude which of course we don't have in ordinary life; because we think a great deal of ourselves and we don't want to lose ourselves at all, particularly not in the forms of life which are acceptable to oneself and which, every once in a while, one likes or even admires or is proud about.

I say the preparation for this kind of Work is 'longer'; because it is not understood in words, and the development of a feeling wanting to go over into an emotional state does require a great deal of time. It means, of course, that if the solar plexus is at the present time the seat of my feelings and that what I wish to develop is my heart, how to reach from my solar plexus to one's heart is a road which has not been made at all. In that respect it is different from my mind; because if 'I' is in the mind in a certain place and starts to function, it uses machinery of the mind having a mental capacity and then, when it wishes to introduce these ideas to the rest of the brain so that then they also could start to vibrate in the similar way as the 'I' is vibrating, it is using, then, machinery which is already familiar because of its mental possibility. And therefore in the mind itself it is a little easier to go from the place where 'I' is to the totality of the brain and changing that, ultimately, into a condition of Objectivity, but for a solar plexus—and particularly when the solar plexus is not as yet a full-grown center in itself but is dependent on the different nerve nodes spread all over the body—it takes a long time before they become centered even in the solar plexus, and then the road which must be made to one's heart is a very difficult road because at all steps on that road I have to lose myself.

Ultimately, the idea is exactly the same. Intellectually I can only Work when, under the influence of 'I', I can accept me as I am. That is, that what I am I do not wish to change, and the full acceptance of that what I am and whichever way I happen to behave—that that becomes acceptable to 'I'—is very similar to that what is required in humbleness for myself to give that what I am up in the presence of the Lord. You see, the final result becomes the same because it means I lose myself of my unconscious states in which I myself, understanding myself only in an unconscious state, must be effaced—eliminated in my mind; that is, with the reason that is now governing all these ideas—that then I will be equipped to live on a higher level.

You see, immediately you must understand that it does not mean negation of the state in

which I am as a personality, and I do not eliminate the requirements which are necessary for me to live on this Earth. As a matter of fact, I ask for God to come down to this Earth to be with me the same way as I ask this 'I' to exist in the presence of myself as I am on Earth in my forms of behavior, with my personality: I ask God to accept me as a personality without having any desire of liking myself or even disliking. The emphasis in this case is more on the emotional side, of course, like with an intellectual development it is on the associative side of my mind. But in any event, when it leads to that possibility of gradually shifting the point of gravity from my solar plexus to one's heart, then on that road I lose myself more and more until I reach my heart, which is the place where I have lost myself completely.

When I say 'losing myself,' I mean my unconscious state. I have no further interest, because I'm humble about my own accomplishments and I become—like St. Paul then has called it—the 'worst of the sinners'; at the same time the acknowledgment that that could be acceptable even to God if He came down to be present to me, it is a way of living in which then, constantly being engaged in ordinary affairs of life, one imagines God or a higher form of Being to be present to one and, under the influence of what one understands by that higher form, one starts to consider one's behavior as it is and then *hears*. And this is necessary to understand, because it is not something that starts immediately within oneself. One hears sub vocally—not in words, but getting a concept of that what is wrong with oneself in the presence of that what is higher—and with the aim of wishing to develop to become free from this Earth. Only much later that kind of a voice is heard within one's Conscience. But you see, that Conscience is then taking over an emotional state, and that what takes place is first emotional and afterwards it is put in words.

So it is not as yet a word-affair. It is first intuition. And the development of one's intuition or sensitivity is, naturally, difficult to obtain, but when it once is there and starts to function, it becomes part of one. Then the presence of God is within oneself and then the guidance from that what is of a higher nature from within is like Heaven within one's own life, and ultimately this kind of a road can go on without defining, in words, anything that is taking place but becoming more and more dependent on the sensitivity of a Man.

In that sense, of course, it may be useful, but also it is extremely difficult. Because, what does it mean that I say I am 'nothing,' or in my 'humbleness' I'm willing to give up everything I now possess. You see, it's so difficult because I am partial to myself and I constantly want to dwell in over-sentimentality about the value of myself. My expectation—and of course the

Aspirational qualities as given to me by means of impressions from the outside world and translated within me as Inspirational force—remains for a long time linked up with my ability, or even my *feeling* of being able, without attributing that what is life as a source coming from Above or wherever, but never being owned by me.

The realization of being a guard or a guardian of that what is my life is a very ... takes a very long time to assimilate, and everything of my selfish desires—and there are many: everything of my vanity and self-love—is against it, and to be able to kill them, or to eliminate them or to make them become atrophied, does take a very long time. At the same time, it's a very beautiful way because one regains, with that, sensitivity of oneself of an understanding in which then, logically, love can take its place; and then the realization of that, as love for Mankind, immediately produces a wish to help ... to help others. Intellectually that is not so clear; that comes much, much later—to share intellectual processes—but emotional processes can be shared already quite easily; and the reason for that is that what we call this development of the second center as 'Kesdjanian' is already partially present in oneself as a person, and is the original reason why all Work should be preceded by a wish to Work.

The third direction is a different one. It has to do with the physical body. And the physical body is not at all complete as we sometimes think it is. It has certain functions which it borrows from the other two centers. It is not so much that it has full-grown ... or is full grown as far as its height or the development of the physical body itself. That part is taken care of by Mother Nature, and all the physical body does is to wait for its death. It is, of course, governed by the other two, and that what belongs to the body itself is sex. But many times Man does not know how to handle that, and the energies which are available in that direction are not used in the right way; and to tell a person that that should be used differently, he has no sense of understanding because his body is much too big and much too demanding, and in an unconscious state he has no knowledge whatsoever to guide him. It's also impossible for the mind or for one's heart, even, to tell the body what to do. Because the body has no language—not intellectually, and neither emotionally. It just has a language of living as a 'personality,' we call it: Simply admitting that this, what is body, is a substance which has movements and which, of course, has force and which has certain characteristics also requiring to be kept alive, and different organs which, of course, are functioning in order to keep this body alive, like eating and drinking and sleeping. And that the purpose of the body is to live that way—in order to supply a place for

either the intellect or one's heart, or a feeling—of course is not always acceptable to the body, but when the body, if it could think about that, realizes how much the body itself, as existing, is dependent on the other two centers and that on its own it has very little than only a little bit of a wish to remain in existence and to be maintained, then the body could start to understand that it needs something for its own development.

You see, if the body is used for the expression of a feeling, the feeling and the body almost become One in that sense and they cannot, in an unconscious state, live separately from each other. If the body feels that it is necessary to tell someone, or even itself, that it is hungry and has requirements of a physical kind, it uses the brain to formulate it. It's not always necessary to do that, but the body loves to use the mouth to talk with, sometimes trying to talk without any rhyme or reason in order to be kept busy.

The body itself wishes to be busy with its own muscles and activity and different things that it feels is necessary in order to keep alive. There's one thing that the body does not have: That is, a Sensing of its own existence. It uses the other centers for getting around it and, as it were, 'complete' the body by itself, but in particular when the body starts to realize that there are two other ways for development—of becoming Conscious and Conscientious—the body feels left out. And it is strange to say that; because somehow or other the body feels that it is required to supply the place for the other two centers, and at the same time it doesn't want to be dismissed.

All right, Bill.

side 2 The body starts to realize that when, by either the first method or the second, there is a certain change that takes place in the personality as a whole; and that that what used to be firmly connected with each other—within the body itself—gradually becomes looser and looser, there is a possibility of gradually this emotional state, since it is not any more feeling, to stand on its own and have its own relation towards that what is higher than what we are. Also the mind will learn, gradually, not to speak and to be silent. And the body, then knowing that it is gradually being excluded from using the other two centers, or even being influenced by them, the body has to develop something that is, for itself, a requirement to exist as a body and have, you might call that even, 'self-respect.' This we call 'Sensing.'

Sensing is the necessity for a body to have when the feeling gradually does not want to use the body any longer for an expression through the body but when the feeling is interested in

developing a language on its own ... of its own, an emotional language. For that reason we have an exercise which we call a 'Sensing exercise.' But it always must be connected with one that we call 'Draining'; because the body is filled with a variety of different forms of energy which are related to each other and take up room—energy, space—in some way, and the body, being occupied with all of that, robs, really, the other two centers of energies which should go in that direction.

When, as a result of Work, or even the wish for Work, there is a realization that the body should stand on its own feet—partly for itself and partly to become more a servant to the other two centers—the body wishes then, in that kind of a requirement, to be able to stand on its feet more completely and become independent of the other two centers. It has a wish on the part of itself to become a servant when it can have the gratification for itself to know that it has self-reliance.

So for that reason one uses a Draining exercise to find out what is the fundamental part of the body. We call it sometimes 'essentiality of the body itself' when the body has taken care of getting rid of all the different so-called 'acquired characteristics' of the body, which are forms of behavior which have to do with tensions which are quite unnecessary; that the body then is reduced to a state of such simplicity in which not even the other two centers can tell what the body ought to do, than only the body will allow them to continue to exist ... and at the same time the energy that is now uselessly used in the body should be eliminated—that is, that what is now tense should be Drained—and the totality of the body should then become what it really is: A lump of material, physical material existing in a certain way and being able to 'behave,' as we say—that is, be able to move or to have different postures or different ways of expressing itself as a result, now, of the two centers—then in existence of itself wishing to be what it is as material form.

The Draining exercise is very necessary; because one has to get rid of extraneous usage of energy for no purpose whatsoever so that then, in that kind of simplicity the body existing can be used for itself and its own purpose to develop that what still can be developed, which is now an organ to Sense. Sensing is for a body practically the same thing as what a mind is for a personality. Sensing gives a body the requirement of knowing that it exists. It is helped by a Sensing exercise in which the mind is willing to advise the body *that* it exists. For the time being, the mind takes over that function. All of that is unconscious but it produces, in the body

itself, a sensation of its own existing and a realization that it exists. And we call that sometimes an intellectual 'subcenter' which is functioning in the body itself.

The rotation by which a Sensing exercise is conducted is very important and should never be forgotten. With the right arm starting, and right leg, left leg, left arm, a certain circle is described around the solar plexus which, at that point, is subject to a Chakra through which certain forms of energy can enter and can be eliminated. The Sensing itself produces for the body a sensation of a knowledge of the existing of the parts which are being Sensed. For that reason, one has to be very clear about that Sensing and one should, when something is Sensed like the right arm, not wish to go away from that until the full benefit of the Sensing exercise has been fulfilled. It means that one continues to Sense until you feel that there is no further possibility of a continuation or an adding to that what one already has accomplished, but when that is reached one asks for help. Because, you see, the body then starts to realize that this Sensing is for a different kind of a purpose, and it is at the point where one's ordinary mind has fulfilled the function of being able to send attention to a part which is being Sensed and that what is Sensed is sent back as a reflex to the mind, that then one asks for more help in order to affirm for oneself the existence of an arm as it is.

It is not as yet Work, but it comes very close to that; because in the existence of an arm the existence of every part of the body which is *not* an arm does not exist, and the concentration in Sensing means that I want to make sure that that what I consider worthwhile to Sense is so important for me that I don't consider the rest of my body. That means I do accept my right arm for whatever it is. And here I start to introduce the principle of Work; because in that kind of an acceptance the part of my brain now becomes Objective, but that what is the sensation of the body by the body itself becomes an acceptance of my own existence.

There are two ways, now. The first is I wish help, I say "Lord, Have Mercy"; this introduces an emotional element, and when that is seriously wished there is a possibility of further help reaffirming the existence of my arm. With my right leg it's the same, with the left it is the same, with my left arm it is the same. I go from one to the other to describe the circle around my solar plexus. I sometimes can do it more than once, but then having Sensed in this way my four extremities, I then change into the Sensing of the totality of my body. This goes many times with a breathing exercise of "I Am," at the same time I repeat "Lord Have Mercy" and then my body starts to understand that it has a different function; because now the

acceptance of what only took place regarding a certain part of my body now belongs to the totality of my body, and at that time that acceptance of what I am, then at that time becomes acceptable to God.

This is how the third way of Working leads again and again to that same end: A relationship of myself towards that what is higher, and placing that what is higher to its highest potentiality that I am available of in my wish creating within me the purity of that 'I', purity of my heart, and purity of a new faculty given to my body as a Sensing of its own existence.

The result is, in all three forms, self-reliance. But the reliance of oneself is now as Self written with a capital 'S.' It means it is the essentiality of my mind that is engaged, and which then, in its purity, realizes the relationship towards that also what is higher, on account of which the original attempt was made to Work on oneself. With an emotional state, of course, it's quite obvious because you might say God and Heaven are 'already there.' With the Sensing it's a little different because that realization of this kind of presence is not capable for the body to understand, but now the body being acceptable in the eyes of the Lord as not wishing anything of its own—because that is the result of the acceptance of oneself as one is—is now willing to take the proper place in relationship to the development of the other two centers and then, in having that place as a servant, it opens the opportunity for the other two to really grow.

First the intellect and the emotion as a center and ... in their growth find each other in the Observation of the body itself. In that way, you see, there is no direct relationship as yet between an intellectual and an emotional body. In takes time, and for that something else is still needed. The body becomes, as it were, the 'stepping-stone' for that relationship. Ultimately, that what is mind and that what is feeling, changing over into a 'mind' of a ... in a different way—with a capital 'M'—and an emotional state, or a Soul and a Kesdjanian body, ultimately will function together because they are growing up together. But in order to be able to grow up they need the help of the body itself which then, when it can stand on its own and has, for itself, its own Self-reliance ... and the place it has to fulfill becomes the neutralizing between the two and as I say, then the beginnings of Kesdjan and of Soul find each other in the manifestations of the body itself. The body then, I call it, 'neutralizes'—neutralizing between the two forces—makes the two forces, coming either from my mind or from my heart, understand each other. Then the functioning for a Man growing up to become free is now three-fold.

Ultimately one must understand that all three methods will have to be followed at certain

times; that regardless of how one starts, they have to end up by the possibility of combining all three in definite attempts at different times of the day or in different times of one's life, but that they do belong together. Because unless they are simultaneously developed, there will not be a possibility of a fusion ultimately. The fusion is only possible when the three bodies have developed to their own 'Si-Do' and have come, at that time, to a realization in this 'Si-Do' that it is useless to continue with that Octave; and then you might say that they 'may as well' die, because there is a possibility of something else existing if the three, in that kind of combination, could understand that all force and energy, then available in any one of the three bodies, is to be used for the furtherance of a relationship between a Soul and his God.

How that takes place, we've talked about that once in a while: in the 'Sol-La-Si' of the Soul body, because that is the one that is overlapping the part after '9' in the Enneagram and running to '3.' It is already part of the second cycle, and that is the combination that takes place between Self Consciousness and Cosmic Consciousness. But the ultimate aim is always based on the three first becoming, for themselves, independent; and then, on account of their own wish of, you might now call it, 'self destruction,' want to fuse together in order to give birth to the possibility of an entity which then can live on a higher level.

I want to talk about these things as perspective, because sometimes you are still confused about what is necessary in one way or another or the third. Either one will do, provided you remain serious, you remain intent, you remain definitely anxious to understand your life. For that you need your honesty, the admittance that things are so and not different from that; that that what is, is and that what is Being is Being; or to Be, and that what is required is to place the values of such a Being in a proper relationship and proper proportion. If one sees that, it doesn't matter if sometimes you talk about 'ABC' and sometimes you talk about the presence of the Lord or an Archangel which can guide you, or sometimes you have within you a strength which is only to be used for the purpose of understanding how to lift the Earth away from the Cosmos. The old story of how can one lift up the Earth—this particular placing of the crowbar and a foothold where the crowbar could be placed, then one can move the Earth—this particular placing of the crowbar and where it should be placed is on the intellectual and the emotional center, then the body can be moved. I would say at that point, that if it is moved it can go anywhere, it can even die; and that what remains is the necessity of the continuation—for which the body partly was responsible as life—that then such life should be continued by Kesdjanian

body and after some time—that is, the time limit assigned to the lifetime of Kesdjan—that it should be given to the Soul itself.

Maybe it is a good thing to talk a little about this at this kind of a meeting, the first one in this year on a Saturday. Because it is not that I don't count the meetings as meetings when we have questions and answers—I think they are useful in their own way—but when it comes to a development of an idea which is logically built up and which leads to conclusions, it is better not to be disturbed or disrupted or interrupted in any way, but follow the logical sequence of such a thought and then reach a conclusion. And this conclusion for us today is exactly that that what is the Law of Three, which is not known but which has to be uncovered out of an Octave; that we do know that there is a 'Do,' that there is a 'Fa' and a 'Si-Do,' that they represent the Law of Three and the Law of Seven and that whenever one looks at one's behavior—at one's progress in this life on Earth, at the development which is possible in an unconscious state and all different kind of forms of behavior which, of course, are inherent in the life of Man when he lives on this Earth—that out of this Law of Seven gradually there has to appear the noumena of the Law of Three: not seen but for the beginning felt and afterwards realized and in the third place, only, becoming Aware of.

It is the beginning of one's life as 'Do,' the impetus placed on oneself by being conceived and born and appearing on this Earth as a form of life for a very definite purpose of a development in this lifetime also as an Octave, that then at the end of that kind of an Octave this life, as body, will be dismissed and the continuation is then left to a person who, realizing such an aim, has Worked for the possibility of such a continuation. The difficulties that are in the way, even if one says 'Do-Re-Mi' as another little triad within a note because it belongs between that what is 'Do' and 'Fa,' is simply an indication that in accordance with a 'Do-Re-Mi' there is an increasing possibility from a beginning, there is an optimum which is reached after the energy has been used up, and a maximum which will be reached naturally; and that then the 'Do-Re-Mi' again becomes 'Do-Re-Mi' since 'Mi' is joined with 'Do,' but that the obstacles which are in the way of a development on this Earth are many times 'Do-Re-Mi,' 'Mi-Re-Do,' just returning to this beginning. And this kind of idea becomes quite obvious when one grows older, that that what is so-called the 'continuation' becomes nothing else but a repetition. It is, of course, inherent in the total number of possibilities one can experience, and since there is a limitation on them, then of course it must become, I call it sometimes 'monotonous,' but it means a

repetition—or repetitive—of that what already is known is known and then, in losing interest in that one is forced by nature even to accept oneself as one is.

But that acceptance, in an unconscious state, becomes an acceptance of an automaton, and that is a pity. At the same time, that what one does not wish to stay within as 'Do-Re-Mi' now has an opportunity, at 'Fa,' to go over into a different kind of a state, sometimes considered on a different level—not always, because also that is preparatory and when one takes the three bodies together, the levels of Being are represented by the different heights of the 'Si-Do' of each body. The process that then takes place in 'Fa' is determining the wish to grow out of the state of the 'Do-Re-Mi,' out of the state of temporariness into states of permanency—at least permanency in relation to that what was temporary.

And that therefore during the whole scale of development—that one goes from 'Do' and reaches 'Fa,' that then the hope is that one ultimately will reach 'Si-Do'— ... and for that reason the way to go through 'Fa' is to consider 'Si-Do' as the ultimate aim, wanting that actually to exist at the end of one's life as a result of the living on this Earth. And that wish of reaching 'Si-Do' produces in oneself a certain condition which we call a 'shock' to one's own psychology in which, then, the 'Do-Re-Mi' has become One and is, in 'Mi,' wishing then not to continue by a repetition but wishing for something new and different. This is the shock in one's psyche on account of which there is extra energy developed—partly chemical because, as a result of that kind of a creation of considering 'Si-Do' which is inherent in the consideration of dying, certain glands are stimulated within the body and, because of that, new energy is given so that 'Fa' can be overbridged.

The second triad—of 'Sol-La-Si'—is a permanent one, but it has an end in itself. In a Kesdjanian way we call it, of course, 'Aspiration' and 'Inspiration' and 'Silence.' And that's as far as we go, because we don't consider as yet the 'Sol-La-Si' of the Soul body. We do consider the 'Do-Re-Mi,' of course, of Soul or intellect, but they are parallel to the 'Sol-La-Si' of Kesdjan so they are governed by the same kind of concepts although we do call them differently—Participation ... or first 'Observation,' 'Participation,' 'Experimentally'—which have ... has to do with the development of the physical body, to be able to get rid of it so that the physical body can be left.

You see, the 'Do' of intellect is at the same height as the 'Si-Do' of the physical body. It is that loosening up of the bondage from the physical body which is given by the development of

the ‘Do-Re-Mi’ of the Soul body; for that we need the ‘Sol-La-Si’ of Kesdjan, but that is the production constantly of the wish. In that way the ‘Si-Do’ has its function, first to introduce the desire of wishing to overbridge ‘Fa,’ in the end—when ‘Si-Do’ is reached as a result of the Silence of contemplation—one considers then the Octave of oneself finished. And the difficulty in ‘Si-Do’ being condensed as it is of half a note, is only the consideration of one’s life and the unwillingness to let it go. That is the difficulty of ‘Si-Do.’ I hang on to what I have lived through, and it’s extremely difficult; first to become humble, in the second place to dispossess myself of that what I thought I owned, and in the third place to yield to the tenderness and grace of the Lord.

I hope you have a good year. I hope you take the time off to sit and think and to feel, and then to do. Because the doing neutralizes our thoughts and our feelings and makes them come together, and with the body then functioning there is already a foreshadowing of the tri-unity of God the Father, the Son, and the Holy Ghost.

To Gurdjieff, whose birthday we will remember next week.

Sunday, Barn Lunch

Mr. Nyland: It probably is an advantage that the cold doesn’t discriminate, that unfortunately all of us are under the influence of the cold; so really, if it is suffering you can share it, and if you get used to it then you hope that someone else also gets used to it. It’s a good thing, probably, to have this kind of a cold atmosphere outside and to see what we do regarding Work—physical work—and that it becomes more and more a question of how much you actually could stand, and what you actually then wish. Could you use the cold wind for yourself, when you are a little bit torn by it or your coat flies open or you have to protect yourself? Can you use such things for yourself and turn them into good? Do you think sometimes that the wind may be there trying to tell you something?

One should look at such events of nature as they come. If you stumble, can it have a meaning instead of saying, “Damn it.” Can you watch for certain things that might be there as a reminder, and when they do come that you can use them. Because if you don’t have that kind of, you might call it ‘preparation,’ you will automatically react to it; and that, of course, is no good because the reaction is also unconscious and it is a continuation of your own state in which you then happen to be, and you simply allow it to continue a little longer.

How can you change yourself in very small things; like the wind affecting you; like stumbling over a stone; like having to bend for something that has fallen because you dropped it. Always such little things occur in a life, in a day that totally... You see, you are the kind of a person you are, but you have to acquire more characteristics of that kind. Because that is the one thing that a Man can do. He starts out, when he is born, with a certain characteristic, but then he acquires a great deal because of living in society—on this Earth in relation to other people. And that, I say, is 'acquired,' because he experiences that as forms of reaction or impressions which he receives. Now, you simply add a few more of such acquired characteristics, and the characteristic of this time is that, whenever something happens to you a little unusual, that you don't go off into a habitual form of reaction but change it within yourself, and even to the extent that you say, "Oh, thank you." And that changes your entire attitude for, let's hope, for the next five minutes, and then after that there are other different influences that you also could use.

Use your voice in talking by stopping it, every once in a while, intentionally. All the time that you do something that is within you that too could take the place of giving you a command; sometimes it is in your head, sometimes it can be in your heart, but it can be there as a desire to do something unusual. But the utilization of such unusualness for another purpose than, as we say, for simply 'growing up'; not the reactions which are just happening to be—like getting angry and losing control over yourself—but if it were preparing for such an event. Sometimes in walking when you are careful because you may fall, you go very slow. Psychologically, it is a question sometimes of slowing down in your ordinary activity so that then there is a chance that you can get hold of yourself in time, without letting it go in a direction which is already quite, let's say, 'habitual.'

That is the reason, maybe, that there are seasons. Thank goodness there are seasons. It's not always like Texas, is it. There are many people from Texas here today. Several new people. What I started to talk about last night was really to give an idea of what is Work in itself, and to make it clear. At least, I tried. I even had an idea that it might be useful—a meeting like last night—to let it be heard by people who are new in Work so as to give them an idea of what is really the perspectives of Work and where Work belongs. But for that matter, it is not only for new people; it is for all of us, because we have to be reminded time and time again of the simplicity of Work and the exactness which is necessary for such language when you explain it. And I hope in that sense that you can profit.

How will you profit this afternoon. It is Sunday. One afternoon left of the four parts of the weekend. The afternoon should be more, in relation to the morning, a question of permanency of the impressions you get which in the morning perhaps are already effaced, that now you go into the afternoon with a desire to hold on what impressions you have ... you will receive and to use them for your Work, if you can. If you set out with that idea after lunch you are on a certain plateau, and with that it will not be so difficult to maintain it for a little while. It will go down. If we get through by 1:30 or two o'clock, then of course by three o'clock you will have a hard time to remember the lunch. But if you make up your mind at two o'clock that you don't want to forget it, maybe at three o'clock you will be reminded, then you start again on a little higher level—*niveau*—and then you can continue for a little while longer.

That is the way a day should be arranged. Consider a morning, of gathering information about yourself. Consider the afternoon, that you want to utilize your knowledge; and as I say, in very small things, not big because it is too much, but small things you can do, without any doubt; each person can do it, no one need claim an exception because they are this or that. It is so simple to Work if there is a wish.

You know, it has never happened that I had two people sitting next to me whose birthday was on the same day. Talking now to them, as it were I have a feeling that: How did it happen that both of them happen to come on this day, being born on this day, now happening together to be here? Not that there is any particular significance in that, but every once in a while it strikes one that there are coincidences. You all know, probably, The Bridge of San Luis Rey—of the book where five people got killed because the bridge fell down—and they had different ways of coming to the bridge at that time, and at that time it broke and they fell into the river. Why are coincidences also to be given to one to remind oneself of one's life. Because it crosses then, at that moment, the life of someone else and two events come together for a definite purpose, maybe. Although you may not understand it, it is worthwhile to stand still, think about it, to get perspective of your life and then to continue. But the arresting of that what was an ordinary, automatic form of behavior now introduces another quality into you, and again I say something gave you 'an order' to stand still and wait.

The two next to me should shake hands—after lunch maybe—wishing each other a good year, and that coincidence of the birthday on this day should be, I would almost say, 'priceless' for them. It doesn't happen too often that people, on the same day, meet together for the sake of

wishing each other well in the sense, now, that their inner life could really grow and that they themselves, in an unconscious state, could grow in understanding about what is worthwhile for them and what to do with their life as it has been given to them on this day—when they appeared on this Earth. Maybe the day itself was not coincidental. It's only the birthday, but in any event it is worthwhile to think about it, to see what meaning is there in little things; not big experiences like earthquakes—they upset one much too much—but the little things, they count and they add up.

I hear that little instrument and my time is up and, like a good obeisant Man, I will submit to that kind of a law.

To Gurdjieff, and have a good afternoon.

End of tape